

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, APRIL 29, 1909.

NEW SERIES VOL. XI. NO. 17

A BASIS OF UNION AND WORK.

Within denominational lines, and within the limits of toleration, there are not a few differences of opinion, which Baptists may well discuss and pass on according to their several judgments, i. e., questions lying outside of and beyond the limits marked by the Articles of Faith, which have been adopted by most of the churches and which have been recently adopted by the get-together meetings in Little Rock, Ark. It is known to a great many Baptist readers that there are two sets of Articles of Faith acceptable to American Baptists, the New Hampshire Articles and the Philadelphia Articles. They are substantially the same, and it is supposed no division would be likely to occur in any church over the difference between these two documents.

When the brethren representing different sets of opinions, antagonistic to the great conventions in the country, met in their get-together meeting in Little Rock and there and then adopted, unanimously the New Hampshire Confession of Faith, as a basis of union and co-operation, they lined up with the denomination at large on basic principles. These articles, as printed in Pendleton's Manual, are almost universally accepted by our people. It is good after so much discussion and so many divisions, on minor points, that these brethren could at last agree with the denomination, in general, on the basic principles of organization and work.

Perhaps it would be well in this connection to say some things about Articles of Faith, lest some one, not well acquainted with the Baptist idea, by reading this article, might fall into error. Baptists hold that the New Testament is the law of Christianity, the law of the churches and the law of individual Christian life. A church can be a church without adopting any Articles of Faith. It, therefore, becomes a question, why should we have Articles of Faith at all? It is to be supposed that the practice, followed by millions of intelligent Baptists would have, underlying it somewhere, the element of reasonableness. Since the New Testament is the law of Christianity, why should we have Articles of Faith? The reason is not hard to find, if we think for a moment that the Articles of Faith set out what those subscribing to them believe the Scriptures teach on the several points treated. It would be an easy and cheap thing for a man to say, "I accept the New Testament as the law of Christianity" and yet interpret it altogether different from the

true way. The Methodist might say, "I accept the New Testament as the law of Christianity, but I understand the New Testament to teach sprinkling, not immersion, for baptism." The Campbellite might say, and some do say, "I accept the Scriptures as authoritative, but I understand the Scriptures to teach that baptism stands in the order of a means to salvation and that all the unbaptized are without the promise of salvation." The Unitarian might say, "I believe the New Testament to be the law of Christianity, but I do not believe in the divinity of Jesus Christ." People can only fellowship on their understanding of the truth, and people, who are not agreed, cannot walk together. The Articles of Faith, therefore, are profitable to define the views of those who desire to enter into fellowship and co-operation with each other, whether in church life, or in the larger affairs of the Kingdom. Therefore, the Articles of Faith serve a good purpose and the churches do well to adopt them. The brethren in Little Rock did well to adopt them.

But no one would assume that the Articles of Faith express all of anybody's understanding as to Scriptural teachings. They are not intended to do that. They are intended to touch on those vital points without agreement on which, there could be no real union or co-operation. Very many questions lie beyond the Articles of Faith. They are not all we believe. Sometimes these other questions create no little stir. Take the millenium discussion, the two main theories of which, as to the second coming of the Savior are the pre-millennial and the post-millennial. There is often intense discussion and now and then churches have divided on these theories. There is absolutely no wisdom in such a policy. Another question not passed on at all by the Articles of Faith, which some of our brethren are very pronounced and very strong on is the question of tithing. Personally, this writer thinks no Christian ought to give less than one-tenth, but he is nothing like as strong on tithing, as a New Testament law, as he is on Baptism. Such a question as that lies beyond the Articles of Faith, and is within the limit of toleration: that is to say, differences on tithing, or on the millennial doctrine, pre or post, ought to be tolerated among Baptists. Other question come in the same category. For instance, alien immersions. Among Baptists there are two views. One is that the germ of everything in the Kingdom is in the Word, which is the seed of the Kingdom. This view ignores

all questions of administration. The present writer has very pronounced views to the effect that when the command to be baptized was given, somebody was to do the baptizing and that the question of administration is not open to the wide world. That question lies beyond the Articles of Faith, and it has been a question of toleration, to be settled by churches for themselves. The same remark may be made about union meetings. This writer also has very pronounced views on union meetings. In all of his ministry of forty years, he has never been in one. He can give good reasons for it. He wishes very much that the Baptists might avoid all entangling alliances. And so, about "days," Easter and such like; but none of these questions are settled by the Articles of Faith. There are many other questions just like these coming up for discussion, within denominational lines, and they follow the ebb and flow of sentiment within the denomination itself.

Now it is important to say that when all the people in a church or any other body, formally adopts a given statement of doctrine, such as the New Hampshire Confession of Faith, that every man who takes a part in such an adoption is bound to live up to the Articles of Faith. No man can, with integrity, afterwards read into the Articles of Faith what is not there, and insist on the added matter becoming a part of the base of unity and co-operation, nor can he take from the Articles of Faith and insist that he may mutilate them, and yet stand in line with those who, like himself, agreed to the basis of union. All these observations are made with a view to a practical application to a general situation.

The brethren who adopted the New Hampshire Confession at Little Rock are bound by their own action. It is perfectly legitimate for them to oppose alien immersion, union meetings, Easter services, and a great many other things, and this writer will wish them well in doing it and join them, for none of these things look good to him, but if they insist that differences on those subjects shall be tests of fellowship and co-operation, they deny their own action and dishonor their own basis of fellowship and unity. The same thing must be said in our churches. This article is written to give emphasis to the point already made that, when we come together as Baptists on a given basis agreed upon, we must exercise that fine Christian grace of toleration and moderation as to matters lying

(Continued on page five).

Letter No. 8.

To One Who Had Said to Me, "I think I Would Have Joined the Baptists Long Ago If They Would Have Taken Me On the Baptism I Received in Infancy; but I Do Not Feel That I Can Ever Submit to a Second Baptism—for to Do So, to Me at Least, Would Amount to a Gross Violation of the Fifth Commandment."

My Dear Friend—I remember with unfeigned pleasure many of our talks on matters religious. And the result of all these talks, on my part, is a decided impression concerning you. That impression is this: You are a Baptist, and do not know it! This is not saying that you are not intelligent; neither is it an intimation that you are in a class to yourself.

There are thousands in some of the Protestant denominations who are with you. Your church, as a denomination, is more nearly that than anything else. Why do I say so? Because your church creed is only good Baptist doctrine mutilated and, in some particulars, eclipsed or supplanted by innovations from Rome. If you will go over your church's creed and eliminate all its Romish features, and put in their places that which they have overshadowed, or supplanted, and for which you have always been taught they stand, you will find the result to be a re-statement of the "faith once for all delivered unto the saints"—Baptist doctrine pure and simple.

I have tried it, hence I speak with some assurance.

Your church is a better Baptist at heart than its creed; you are a better Baptist at heart than you are in your head; you are a Baptist inside and a Pedo-Baptist outside; your voice is Jacob's, your hairy hands are Esau's; your impressions are Baptist, your expressions are un-Baptist; you think you are more nearly Pedobaptist than Baptist, but I believe you are more nearly all Baptist than Pedobaptist.

I. You Have Felt for Sometime That You Would Like to Join the Baptists.

Why have you felt that way? Why, it is the conscience of that which you really are, smothered almost to extinction, maybe, by that which you have been taught that you are—but which you are not—doing its best to make itself heard.

Why haven't you joined the Baptists? Not because you think they are wrong, but because, when you were an infant, your parents had you sprinkled, and you have been taught all along that that sprinkling was ample and sufficient for your Christian baptism. Of course, Baptists cannot accept that sprinkling for baptism. And so far as you and God are concerned, you would be willing to accept Christian baptism by Baptists. Your "re-baptism" is not a question between you and God. His Book is so clear on that point that you are agreed. It is,

with you, all a matter of loyalty to your parents.

That is why you think it would be a violation of the fifth commandment for you to allow Baptists to baptize you. Doubtless if they had not have had you sprinkled in infancy, your desire to join the Baptists would have resulted in baptism long ago, and today you would be a useful member of the church. I do not hesitate to say that every saved one who would like to join the Baptists, and who would join them were all restraints removed, and who could say in the very act of his baptism, "I submit to this in obedience to my Lord"—such an one is more Baptist than anything else. And such a case is yours.

II. Why Baptists Cannot Take Your Sprinkling for Christian Baptism:

1. Christian baptism means the baptism of a Christian. It takes at least two to make out a case of Christian baptism—the baptizer and the baptized. And both parties must be Christians. Unless the baptizer is he can't baptize in the name of the Father, Son and Holy Spirit. Unless the baptized is the baptizer is not baptizing a dead and living life. But infants are not Christians. We are not born Christians, but sinners. All that die in infancy, go to Heaven—but they go there like you and I, as sinners saved by grace. "Ye must be born again" before you can be a Christian. So Baptists cannot take your sprinkling for baptism because you were sprinkled before you were a Christian.

2. Christian baptism must be of one's own free will and accord. A forced baptism, even though both administrator and subject be Christians, is not Christian baptism. During the Civil War, Col. Gabe Bouck organized a regiment, which he controlled as a dictator. While the army was resting after Col. Gabe's first campaign, an itinerant evangelist wandered into camp and, approaching the colonel, asked if he was the commanding officer. "Ugh!" snorted "Old Gabe," as he was affectionately called, "what do you want?" "I am an humble servant of our Lord, endeavoring to save the souls of the unfortunate. I have just left the camp of the—the Massachusetts where I was instrumental in leading eight men into the paths of righteousness."

"Adjutant," thundered Colonel Bouck, after a moment's pause, "detail ten men for baptism. No blame Massachusetts regiment shall beat mine for piety."

And yet the ten men detailed for baptism had as much "say-so" about it as you had about your sprinkling. So Baptists cannot take your sprinkling for baptism because it was not your own voluntary act.

3. Christian baptism must be expressive of one's faith in the two all-important events in the life of Jesus Christ—His death and resurrection. Whether a baptism is really Christian baptism depends very much

on what the act itself is saying. If it isn't, first of all, an expression of faith in the death, burial and resurrection of Jesus Christ, and then, through the merits of these, an official announcement to the world that the baptized has died to his old life and lives a new life in Jesus Christ, then it isn't Christian baptism. It's like sending an envelope to your friend and leaving out the letter. So Baptists cannot take your sprinkling for baptism because it was not an expression of faith in the death, burial and resurrection of Christ.

4. Christian baptism must be the immersion of the whole body in water.

1. Reason says that if you eliminate the idea of death, burial and resurrection from the ordinance, it becomes an act of uncertain meaning. Things are not buried until they are covered up.

2. The scholarship of the world says that "baptism" means "immersion."

Doubtless you have heard that statement contradicted often. But that does not keep it from being true, however. If you care to do so, I shall be glad to help you investigate the statement from every possible source. So Baptists cannot take your sprinkling for baptism because sprinkling is not immersion.

III. Would It Be Dishonoring Your Parents to Submit to Christian Baptism?

I cannot think so, and for the following:

1. When they had you sprinkled, it was for the purpose of dedicating you to God. Whether the performance made you a member of the church of your denomination or not, even your denomination have been unable to decide. And the main reason why they have not been able to decide fully is because they know it did not. But parents may dedicate their children to the Lord in any manner they choose. If they want to do so by sprinkling water on the head, none object. I am sure Baptists do not! So Baptists do not ask you to renounce this sprinkling as an act on the part of your parents, dedicating you to God. All they insist on is that you do not try to pass this, after you have believed in Christ, as Christian baptism. Do you think it would be dishonoring your parents to say, "When I was an infant, they sprinkled water on my head as an act dedicating my infant life to the Lord; now, having become a Christian, I submit to Christian baptism?" Hardly!

2. The main blunder your parents made was in naming the act by which they dedicated you to God. It was unfortunately named. By most any other name it would have served its purpose just as well, and would have saved Christendom from a world of confusion. They called it "baptism," and so taught you "from your youth up." Yet they were not altogether responsible. As they received, so they gave. Where did the custom of sprinkling infants come from, and who named it "baptism?"

It originated, and was named, in a damnable heresy in the Catholic Church. The belief that it is "water or be damned" is responsible for infant baptism, so called. It is nowhere taught in the Bible. The Catholics go your denomination one better and admit that it isn't taught in the Bible; but they affirm that the Church had the right to practice it anyway. And the reason assigned for this right is that all unbaptized infants that die go to hell. Your denomination does not believe that. So they sprinkle infants to dedicate them to God. That is why they sprinkled you. What a pity they did not let it go simply as a dedication act. Having received the custom from the Catholics, who had named it "baptism," and who attached all possible importance to it, your church would not practice it for the same reason that the Catholics practiced it. But they blundered in retaining the old Catholic name.

3. Christian baptism ought to follow belief in Jesus Christ, no matter how many times, or for what purposes, one has been sprinkled. And I think you will agree with me, if you will study, without any bias whatever, Acts 19:1-5. In this instance they had been immersed; but had it been a case of sprinkling, still Christian baptism would have been necessary.

4. You have often spoken to me about "submitting to a second baptism."

You have never yet submitted to anything that passes for baptism. But you ought to submit. Everyone must repent and believe for himself, and he ought to obey for himself. If you will maintain that your sprinkling in infancy is baptism, then, to be consistent, you should have been sprinkled again when you believed. But since you believe that Jesus was immersed, and that the proper form of Christian baptism is immersion, then it would be no more nearly dishonoring your parents for you to be immersed than to be re-sprinkled.

Yours sincerely

R. S. Gavin

Huntsville, Ala.

J. E. Byrd at Wesson.

Bro. J. E. Byrd, our State Sunday School Secretary, was with the Wesson Baptist Church on Sunday, the 18th of April, and made three very forceful and helpful addresses on Sunday School work. He has something to say and says it. All who heard him received a lasting benefit.

The special occasion of his visiting us was the graduation of a large and enthusiastic class in the Normal Sunday School study course. This course is prepared by the Sunday School Board of the Southern Baptist Convention and covers a thorough study of the history and methods of Sunday School work and the facts and doctrines of the Bible. There are nine books in the course, divided into two sections, the first on methods and teaching and the second

on the Bible. For the completion of one book in either section, a certificate is given; for the completion of a book in the other section in addition to the first book a diploma is given. When all the books of either section is finished, a red ribbon is attached to the diploma and, when all the books of both sections are finished, a blue ribbon is also attached. While the work is simple and easy enough for a boy or girl in the "teens" to do, it is a very fine course and should be studied by everyone. It is hoped that many others will be enlisted in the work.

The following are those in the graduating exercises who were entitled to diplomas and certificates:

For certificate toward the red ribbon (having previously finished the first two books at Blue Mountain), Miss Catherine Watson.

For diplomas: Mr. William Thorlton Hays and Mr. T. B. Sandifer.

For certificates on the first book: Rev. W. A. Gill, Messrs. John F. Thompson, Sr., W. W. Robertson, J. F. Ratliff, J. M. Pannell, C. W. Winter; Mesdames C. W. Winter, Anna Sanders, L. R. Powell, and Misses Beulah Foster, Lizzie Furr, Ella Ferguson, Clara Fairchild, Lillian Hale, Sue Ray, Eula Ashley, M. H. Farmer, Annie Sandifer, Rosa Thomas, Laura Pannell, Lena Higdon and Beulah Fitts. There were eight others enrolled in the class who were unable to finish in the time taken for the work. We had been in the work only about a month. A few had taken it up in the last week even. We expect to have another graduating day about the first of June when it is hoped that not only all who were in this exercise but many others will receive recognition of progress in this work.

L. R. Powell,
Leader of the Class.

Program.

Friday, June 4, 8 p. m.—Extemporaneous Debate.

Saturday, June 5, 11 a. m.—Contest for Carder Medal, Preparatory Department.

8 p. m.—Annual Concert, Hillman College.

Sunday, June 6, 11 a. m.—Commencement Sermon, Mississippi College, Rev. Charles S. Gardner, D. D., Louisville, Ky. 8 p. m.—Commencement Sermon, Hillman College, Rev. T. J. Shipman, D. D., Meridian, Miss.

Monday, 11 a. m.—Contest by members of Senior Class for Lackey Medal.

3:30 p. m.—Contest by members of Freshman Class for Farr Medal.

8 p. m.—Reunion, Class of '99.

Tuesday, 11 a. m.—Contest for Trotter Medal by members of the Junior Class.

3:30 p. m.—Contest for Hawitt Medal by members of the Sophomore Class.

8 p. m.—Graduating Exercises Mississippi College and Hillman College.

Annual Address by President S. P. Brooks, LL. D., Waco University, Texas.
10 p. m.—Alumni Banquet.

College Tidings.

Yes, this season is drawing to its close. Below I give the program for commencement week. The trustees' meeting will be Monday, June 6, at 9 a. m. I hope that many of our friends from different parts of the State will come to commencement. The A. & V. Railroad always does us the kindness to stop the fast trains during commencement. It will be worth your while to hear Doctors Gardner, Shipman and Brooks.

Since writing, I have spent a Sunday with the good people of Philadelphia, Miss., where I had the pleasure of preaching a missionary sermon Sunday morning and speaking to the graded school Monday morning. It was my first visit to that good town, and I was charmed with the town and the people. My old student, G. S. Jenkins, of Louisville, is the efficient and popular pastor.

From Philadelphia I ran up to Blue Mountain, and spoke again to the enthusiastic student bodies of the two schools there.

Last Friday I had the pleasure of addressing the great school gathering at the Rankin county school rally at Pelahatchie. On Sunday last I preached the commencement sermon for my old student, Luther Roberts, at Daniel, Miss. Daniel is one of the best country communities I have found yet. They have a splendid high school. The graduating class numbered six—all boys. This is unusual.

I have had to decline a great many invitations to preach commencement sermons and to deliver commencement addresses, on account of the conflict of dates. I have a few vacant dates for the month of May.

Hopefully,
W. T. Lowrey.

Scranton.

I have been here just four weeks. I never saw a more promising field than we have here. I am pleased. The people are all kind and seem ready for every good work. Mrs. Watkins came last Friday. I met her in Gulfport. While I was gone only a few hours, the good people placed many nice things in our kitchen. The pastor's home is sufficiently finished to occupy. Our Sunday School sent \$3 and our Sunday School at Union Chapel on the beach \$7.50 for foreign missions. Our church made an offering for home and foreign missions, which amounted to \$79. We hope to make it \$100, fifty dollars for each before the week's close. Pray for us. God bless you.

Yours truly,
A. C. Watkins.

The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

T. J. BAILEY, Editor and Manager.

When you send for it, if you do not wish paper continued, drop us word. It is expected that all enclosures will be paid before ordering paper stopped.

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Dr. H. F. Sprues, Jr., left for New York on the 26th inst. for a post graduate course in Gynecology, the branch of surgery which he expects to make a specialty.

Dr. Gray wires: "Only heroic effort can avert disastrous debt; Mississippi behind \$15,000. Will not brethren everywhere respond quickly? Books close midnight, April 30th."

Those who expect to attend the Southern Baptist Convention, May 12th, Louisville, Ky., and would like to make their expenses as small as possible, will do well to write the Baptist World, Louisville, Ky.

The Baptist Record acknowledges receipt of invitation to the marriage of Miss Margaret Beverly to Mr. William David Upshaw on Wednesday afternoon, May the 5th, at 5 o'clock, at the First Baptist Church, Thomasville, Ga.

We take pleasure in introducing to our Baptist fraternity Rev. Smiley, who comes to us from the M. E. Church. He was received into the fellowship of the Yazoo City Baptist Church and baptized last Monday, the 26th inst., and ordained to the full work of the gospel ministry in the Baptist denomination.

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nation. The ordaining council was comprised of Revs. W. A. Jordan, S. E. Tull and J. G. Murphy. We are sure Bro. Smiley will do good service in the pastorate or in evangelistic meetings.

The general manager of Tennessee College, Mr. J. Henry Burnett, announces to all the friends of the institution that he is authorized by the management of the N. C. & St. L. Railway to publish that there will be a stopover at Murfreesboro, either going to or returning from the Southern Baptist Convention.

The nine prohibition States are Maine, North Dakota, Georgia, Alabama, Mississippi, Oklahoma, North Carolina and Tennessee. The States considered nearest ready for prohibition are Iowa, Utah, West Virginia, Arkansas, Missouri and Texas. The prohibition sentiment moved slowly at first, but now it is going by leaps and bounds. May its impetus increase until it shall encompass the earth.

We request some brother in each association to volunteer to prepare and send to The Record a list of all the living ministers whom your association has sent out. Give their names, the names of the churches which ordained them, where they are, and what they are doing, if desired. We might in this way make up a really interesting column in each of many issues of the paper. It is not contemplated that anything of a biography be given. If the brethren will send in data as above suggested, we will from week to week use the facts. If more than one send such facts, nothing will be hurt.

Bro. A. J. Brown, of Aberdeen, writes: "Bro. Bailey, I am glad to report that at last Aberdeen Church seems to be taking on new life, and headed for higher life; and, as an evidence, when we glean the field next few days will report all departments alive to missions and our home and foreign mission collection will reach near three times as much as in any year for many in the past; besides this we have made six new Sunday School rooms, on which there is only about \$50 due, and we have had installed one of the John Brown make of pipe organs costing \$1650 all paid; frequent additions by baptism and letter; the different departments, Sunday School, Ladies' Aid Society, Young Ladies' Auxiliary, B. Y. P. U., all join in thanksgiving for the hopeful outlook. Aberdeen, Miss., April 22, 1909."

The Mississippi Interdenominational Sunday School Convention, which held its annual session with the First Baptist Church Jackson, last week, was perhaps the most largely attended and most interesting ses-

sion that has ever been held. Mr. Marion Lawrence, a Sunday School worker of international fame, was one of the speakers. Besides him there were other very interesting and forceful speakers. And our array of home talent was not indifferent by any means. Rev. W. Fred Long, our State secretary, deserves the thanks of all Mississippi Sunday School workers and lovers for the part he played in making the convention what it was. There is no doubt about much good having been accomplished.



Rev. Theo. Whitfield.

Rev. Theo. Whitfield, pastor at Flat River, Mo., who helped Pull Agent W. J. Couch to enroll thirty new subscribers to the Central Baptist in a single day.

This young brother is a Mississippian and a son of Rev. Geo. Whitfield, D. D., of Clinton, Miss. He is a very active and successful young pastor, and we would be glad to have him back in Mississippi. We wish some young pastor in Mississippi would emulate his worthy example in adding a fine list of new subscribers to The Baptist Record.

As this issue of our paper is coming from the press, the books of the Home and Foreign Boards are closing for the conventional year. With mission lovers anxiety is at this moment on tip-toe. We cannot know for this issue how these boards stand, but it is almost certain that both boards will close the year's work with heavy debts. This will bring to many of the Lord's servants heavy hearts. But whatever the outcome, we must not be overmuch discouraged, but, hoping in God, we must bravely face the issues; and, if we do not reach the mark this time we will know that harder work will be necessary next year. With a conservative basis for operation next year, we believe our forces can be enlisted as never before. Projecting the work upon any extravagant basis for another year will hinder and hurt the work we all love.

Thursday, April 29, 1909.

Prohibition Year Book Out.

American Prohibition Year Book for 1909. This book is of unusual breadth in its sources of information. It is all new. Its statistics are recent and valuable for reference. While its numerous departments give a quite complete view of this broad subject, our space permits only a few references, almost at random. It shows how the people spend over two billions of dollars annually for alcoholic drinks. It vigorously meets the attack upon the temperance instruction law. It treats the three notable articles by Dr. William in McClure's Magazine. Liquor revenues in the States are shown to be about 5 per cent. Judge Blair's strong showing of liquor conditions in Ohio is given. Farmers and workingmen, manufacturers and merchants are all advised of liquor's injuries to them. The liquor interests and their record are vividly shown. The dispensary, municipal ownership, local option, "squatter sovereignty," "saloon substitutes," the "saloon's social functions" are each carefully treated. An exhaustive showing of legal decisions occupies thirteen valuable pages. National aspects include interstate nullification, canteen, child races and "comity." The book treats the problem of "government revenue" with vigor. Introducing all this are 34 pages of latest scientific facts on abstinence. The work is made doubly helpful by a very complete index.

This book, which is in its tenth year, has a wide sale throughout the world and is by many considered the highest authority on this subject in America. Ministers, lecturers, temperance workers, Sunday School teachers, Young People's Societies, Y. M. C. A., W. C. T. U., workingmen and legislators will be interested in this compact and careful treatment of the latest phases of the temperance movement.

192 pages; cloth, 50 cents; paper 25 cents; Lincoln Temperance Press, 92 LaSalle St., Chicago; or The Baptist Record, Jackson, Miss.

Farmers' Institutes for 1909.

The institutes will begin this year July 19th, and any community wishing an institute this summer, should make application for same as early as possible. Applications can not be considered after June. We must get in calls for meetings early, so as to have time to make out routes and fix dates. We have secured some splendid speakers from other Southern States, and hope to make this season the best in the history of the work.

Address all applications for institutes to
E. R. Lloyd,
Director Farmers' Institutes,
Agricultural College, Miss.

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(Continued from page one.)

beyond. And this article is written to emphasize still further the point that there always will be some men, who see some things large, while they do not see larger things at all. Some men cannot be followed, valuable as they may be in some ways, especially in calling attention to some truths, that, perhaps, otherwise would be neglected in the general ongoing of things.

It will be a good thing for us to remember that we are not likely, on this mundane sphere to all see everything just alike, and that if we are to do any large things for the Master, it is absolutely necessary that we keep ourselves within bounds. For one, this writer can live in fellowship with brethren who hold quite a number of views which appear to him to be wrong. The apostolic churches were not perfect. The apostolic preachers were not perfect. The general plan of the New Testament is, to get together in the churches on things that are essential, and then grow a church life, lopping off errors and filling out where there is lack of development.

Though it is not in the nature of an argument at all, it may give emphasis to what has been written and a practical turn to all that has been written to say that brethren who hold to any one truth, such as tithing, the pre or the post view of the millenium, and put undue emphasis on it, making it too much a part of the whole, will not only fail to carry any large number of people with them, but will destroy their own opportunities to do good in a general way. This writer, once, with all earnestness, presented this view of Dr. John Hall, the greatest preacher of his sort this writer has known, and he conceded the point. It was at that point that he sidetracked a great ministry. I shall never cease to regret it, for with more circumspection, he might have done far more for strict Baptist views. There is such a thing as holding the truth in proper proportion and keeping in reach of people. We write this article for everybody; but especially for those who need it the most.

J. B. Gambrell.

DELEGATES AND VISITORS TO THE SOUTHERN BAPTIST CONVENTION

ATTENTION.

The headquarters hotel, the Galt House, has made reservations for all that can be accommodated. No more need write for assignment there. Cards giving the number of each guest's room will be sent out about May 1st.

The other hotels, the Seelbach, the Louisville, Willard and Fifth Avenue, are all convenient to the Armory, and are beginning to fill up rapidly. Those wanting good res-

ervations will do well to apply at once.

The above applies to the boarding houses and private homes as well. The first to apply will get the choice assignments.

All who apply for accommodations before May 8th will have a card of assignment sent them. After that date, they will have to wait their arrival to know where their homes are going to be, and if they do not get what they want, let not the committee be blamed.

Those who have these cards of assignment with them on reaching Louisville, may be directed by the Reception Committee to their homes, thus being saved the necessity of going to the Armory for assignment. This will prove at once a convenience to both delegates and visitors and the Entertainment Committee. So do not fail to bring this card with you.

Something new. This year, we have not only provided badges for the delegates, but we have also 1200 badges for the visitors, and the first 1200 visitors to apply and register at the Armory after 2 p. m. Wednesday, May 12, will get these beautiful souvenir badges.

M. P. Hunt,

Chairman Committee.

Seminary Notes.

This has been a prosperous year for the Seminary. The enrollment has reached three hundred and fifteen and still they come. Twenty-five of these came from Mississippi. We should have fifty here next session. Brother, are you planning to come? If not, begin now to get ready to reach here for the first day of next session.

This has been a great year for me. It is good to be here and study under these men of God.

We shall return to Mississippi the last of May, after an absence of four and a half years, and become pastor at Charleston. This town is growing very fast and the church is young. Pray that we may do the work of our lives on this promising, yet hard field.

When I can be of service to you, command me.

Homer H. Webb,

623 5th St., Louisville, Ky.

Last Word.

Bro. Wesson's last statement is misleading and I ask you to allow me to make the correction. He says the point denounced was "that the dead in sin have soul sensibilities." The reader will remember my position was that the "dead in sin" have no spiritual "soul sensibilities," no "spiritual discernment" as Paul puts it.

W. A. Jordan

News in the Circle. Again Ball.

Dr. J. H. Gamorell, pastor of the First Church, Marlin, Texas, has been made editor of "The Christian Patriot," published at Marlin. The paper starts under favorable auspices. We extend the hand of greeting.

We could put any church or churches in correspondence with a splendid man, who is a good pastor and fine preacher. He would be glad to come to Mississippi.

Dr. J. W. Gillen, a native Mississippian, but recently from Texas, preached his first sermons, last Sunday, as pastor of LaBelle Place, Memphis, Tenn. He was accorded a warm welcome to the city and the church to which he ministers.

Dr. J. J. Taylor, of Knoxville, Tenn., and Editor Lawrence of the Chronicle—the State paper of Louisiana, are having quite a lively discussion on the subject of "alien immersion." To a by-stander Editor Lawrence is getting the best of the tussle.

Dr. C. M. Thompson, editor of the Western Recorder, is to preach the Annual Sermon before the J. R. Graves society of Religious Inquiry Union University at the approaching commencement. A great feast awaits those who hear it.

Recently the 23rd Baptist church was organized in Knoxville, Tenn. The Baptists seem to be taking the entire mountain regions in Tennessee.

The church at Carthage, Tenn., has called Rev. W. B. Rudge. It is thought he will accept and enter the work soon.

Rev. C. A. Add has resigned the pastorate of the church at Newbern, Tenn. It is not stated what his future movements will be. But he will not be idle.

The mother of Miss Edith Campbell Craze, corresponding secretary of the W. M. U., died suddenly at her home April 11. We extend sincere sympathy in these dark hours through which the family now passes.

The Fayetteville Street Church, Raleigh, N. C., has called Rev. J. L. Cooke. He is from the North and was spending some time at Southern times to recruit his health. We welcome our brother to our balmy Southern climate.

Dr. Frost, secretary of the Sunday School Board, is always looking out for the best and would not rest until he had connected with the Board the most efficient man in all the land. Bro. Arthur Flake.

Dr. A. C. Dixon, of Chicago, while on a visit to his father in North Carolina recently, preached a splendid sermon at the First Church, Raleigh. His subject was "The Open Sepulchre." A large audience heard him gladly.

Miss Fannie E. S. Heck, who has been quite sick for some time, is spending a while at Beaufort, S. C., and improving rapidly in the charming sea breeze. She is president of the W. M. U. auxiliary to the Southern Baptist Convention.

The First Church, Helena, Ark., called Rev. E. D. Solomon, of Clarksdale, to the pastorate last Sunday. He has not signified his acceptance yet. Bro. Solomon has accomplished great things at Clarksdale. We heartily protest against his leaving the State.

The West Tennessee Baptist Sunday School Convention held a delightful session last week with the Jackson churches. Bro. T. E. Glass, who has been president from the beginning of the convention, was re-elected and Rev. Fleetwood Ball was made secretary and treasurer. The convention was largely attended and much enthusiasm in Sunday School work was aroused.

The Alabama Baptist presents, on the first page, a picture of the Men's Organized Class in Gadsden, Ala. There are 649 men enrolled with 541 in the picture. Col. A. E. Gooline is the teacher. Possibly this is the largest organized men's class in the South.

Pastor R. R. Brasher has resigned the West End Church, Montgomery, Ala., to take effect May 3. His future movements are not known.

The church at Tuscaloosa, Ala., has voted the pastor, Dr. L. O. Dawson, a full year's vacation, with salary and use of the parsonage. His health is very bad.

The church at Crossett, Ark., Rev. R. W. McCann pastor, was recently assisted by Evangelist A. B. Little, which resulted in 88 additions—70 by baptism.

Dr. Junius W. Millard, pastor of the Ponce De Leon Church, Atlanta, tells of the recent ordination to the ministry of five preachers who came to the Baptists of Atlanta, Ga., from other denominations. We are glad there are so many who are seeing the light and coming to it.

Bro. Arthur Flake, superintendent of the Winona Sunday School, is this week in Tampa, Fla., where he delivers a series of lectures in the Sunday School Board Training School. He did similar work in the

Training School at Birmingham, Ala., two weeks ago. He does it well.

The North Mississippi Sunday School Convention at Water Valley last week was a great success. Arthur Flake, of Winona, was chosen president. That means that everything was conducted in a business-like manner. He wields the gavel well. 88 messengers represented 76 church and Sunday Schools. There were quite a number of visitors. Enthusiasm ran high.

Pastor R. A. Kimbrough, of Blue Mountain, will aid Pastor E. L. Wesson, at New Albany, in a meeting beginning next Sunday. These are finished workmen and the Lord uses them successfully in the Kingdom.

Dr. J. R. Pentuff has determined to leave his school work in San Marcos Academy, Texas, and enter the pastorate. That sounds right. The Baptist Standard says, "He is a cultured Christian gentleman."

Rev. J. B. Tidwell resigns the presidency of Decatur College, Texas, and accepts the position of secretary of the Endowment Fund of Baylor University. He is said to be a strong man.

These are strenuous times for our Boards. Every paper is filled with appeals for help. Let us all agree that so far as Mississippi is concerned we will not permit this condition to face us again. What say you, brother pastor?

Editor C. R. Powell leaves the position of editor of the Arkansas Baptist and will begin a new paper which has been named "The Baptist Mission Bulletin." It is to be a monthly issued in the interest of "gospel missions."

Dr. J. W. Porter, pastor of the First Church, Lexington, Ky., recently baptized a Campbellite preacher into the fellowship of his church. Those Porters are dangerous preachers for a Campbellite to hear talk much.

That was a superb address made by Prof. Edgar Godbold at the North Mississippi Sunday School Convention last Thursday night. He spoke on putting the good things, which had been given to the Convention by the other speakers, into practice. The audience was charmed and delighted.

E. E. Lee, Field Secretary of the Sunday School Board west of the river, made a very strong, interesting and helpful talk on B. Y. P. U. work at the recent North Mississippi Sunday School and B. Y. P. U. Convention. He seems to be the right man for the place.

Rev. W. H. Sledge recently aided Pastor

W. J. Bolin in a meeting at Newport, Ky., which resulted in 121 additions. Bro. Sledge is an admirable evangelist as well as an excellent pastor. 103 were baptized.

Pastor C. V. Edwards of the First Church New Orleans, received 41 into the church as the result of the recent evangelistic meetings. He says that it is the best meeting the church has enjoyed in ten years.

Rev. Austin Crouch, formerly of Corinth, now Birmingham, Ala., lately aided in a meeting at Dauphin Way Church, Mobile. There were 25 additions to the church.

The Second Church, Little Rock, Dr. J. T. Christian pastor, lately set apart to the full work of the ministry, Bro. W. T. King. He has accepted the pastorate at Levy, Ark.

Do not forget to arrange for your pastor to go to the Southern Baptist Convention. He needs the help the Convention will give, and it will be a great blessing to you.

Permit this scribe to thank the many brethren who have invited him to aid in meetings. No one enjoys that kind of work more than he, but a pastorate that demands much of the time forbids his doing as much of it as he desires. He has accepted a few invitations.

St. Joseph, Mo., Asheville, N. C., and Oklahoma City will invite the Convention for 1910. It appears to us it ought to go to Oklahoma City. But who can tell?

The First Church, Owensboro, Ky., has called Rev. C. C. Carroll of Ocala, Fla. He is a son of Dr. B. H. Carroll, Waco, Texas. His work at Ocala has been wonderfully successful. The Kentucky field offers a wider sphere of usefulness.

The church at Ludlow, Ky., has called Rev. Don Q. Smith. He begins work May 1. A good church and a strong young pastor meet.

Dr. B. A. Dawes, pastor at Georgetown, Ky., is in the midst of a great meeting. Dr. J. W. Porter, of Lexington, is aiding. At the close of the first week there were 62 additions and the interest sweeping on.

Rev. Ben M. Bogard becomes editor of the Arkansas Baptist in the place of C. R. Powell. Wonder if things will run any smoother now? Let us hope so.

It is announced that the debt of the American Baptist Missionary Union and the debt and current expenses of the Home Mission Society have been canceled and a small balance in the treasury. Good, very good.

A Statement.

I want to say to any pastor who is going to be away in meetings for one or more Sundays this summer and would like to get a supply that Bro. Robert H. Russell, of Durant, is worthy and capable.

Truly,
Luther Holcomb.

A Communication.

Bro. T. D. Brown, of the Seminary at Louisville, expects to spend the summer in Mississippi, directing the music in revival meetings. The greater part of his time is already taken with Bro. W. E. Farr. Any brother desiring a singer in revival work will do well to correspond with Bro. Brown. It was my pleasure to work with him in a meeting last summer at Brooksville, Miss. He knows how to lead and inspire congregational singing, and is also a fine soloist. His work doesn't stop with the singing; he enters heartily into the spirit of the meeting as a personal worker. His present address is 719 8th St., Louisville, Ky.

M. O. Patterson.

Tidings From Lena.

Lena is a strong Baptist community, located eighteen miles north of Forest. It is the seat of Lena High School, one of the best preparatory schools in the State, and is one of the most cultured communities to be found anywhere. It is a Baptist center.

Last Sunday was our regular monthly meeting there. On Saturday the writer preached, and at the close of the service Prof. N. A. Moore, first assistant in the school at Lena, was licensed to preach. Bro. Moore is one of our best, and, with the help of his talented, godly wife, he is going to be a great power in the kingdom of our Lord. He will spend two years at the State University, and then go to the Seminary. You will hear from N. A. Moore.

On Sunday morning Rev. S. B. Culpepper, president of Clarke Memorial College, preached a great sermon on Christian education. At night he preached a soul-stirring sermon to another large congregation. He made many friends.

At the close of the 11 o'clock service the Lord's supper was administered, and I never saw a larger number partake of it.

The mission collection was rounded up, which amounted to a little more than \$100.

Our annual meeting will embrace the fifth Sunday in August. Rev. T. T. Martin will do the preaching.

W. B. Sansing, Pastor.

Forest, Miss.

New Orleans.

Dear Editor of The Record—This will inform you that the spiritual fire is burn-

ing in St. James Church, New Orleans. We have just closed a revival in which 56 persons were converted and the church in general awakened. The Bishop said to us at the conference, go and bring souls to Christ. We are proud of him as our leader and by the help of the Lord will do as he requested.

J. W. Washington,
Pastor.

A Few Words From the Seminary.

I have read with increasing interest each number of The Record during the present mission campaign, and my heart has been made to rejoice to see the magnanimous spirit manifested by the people of my home State in responding to the urgent calls of the great mission cause. I wish to say a few words about missions at the Seminary. If there is one thing above all things else that characterizes the work of the Seminary it is the spirit of loyalty and devotion to all the interests of missionary endeavor.

The spirit of missions pervades the very atmosphere, and one has set before him constantly both by precept and example the importance and magnitude of the obligation resting on Christians to carry the gospel to all the nations.

It is the custom of the Seminary each year to take a collection for missions and this is done by the students of each State represented getting together and deciding what they will contribute, the same to be applied to the credit of the State from which they come. Last year Mississippi led in this work, and though the collection for this year has not yet been completed, so far our State is leading.

Mississippi has enrolled 26 students in the Seminary this year, and the collection for missions from this number has reached \$154.00 and we hope that it will go higher still. This is an offering in addition to other gifts made. Some of our men are pastors and contribute at the churches where they serve, and others have made their contributions together with the churches where they hold membership. I think this a splendid showing for our State, and it was good to be in the meeting when the offering was made. Every heart was glad and they all gave with hilarity. I know that Jesus was present and looked on approvingly. Knowing the me as I do and knowing something too of the struggles and sacrifices that some are making to remain in school, I was forcibly reminded of II Cor. 8:2, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality."

I greatly enjoyed what Bro. W. P. Price said about leadership. I am convinced that this is the greatest need of the present day. All that our people need is some one to lead them by instruction in the Word and

by practical example to see their duty in giving the Gospel to the lost. It will be a glad day when all our people are led to see that to give to missions is not only an obligation laid upon believers, but that it is a source of supreme joy.

May every Baptist in our great State realize his duty during the next two weeks, and with his substance honor our God.

I want to say amen to the article entitled "Alien Immersion" in your issue of April 15th. It was full of sanity, and was a timely argument.

May the blessings of our Lord be upon every interest of His Kingdom in Mississippi and may His redeemed be inspired to do their whole duty so that our Boards may come to the convention out of debt and thus glorify our Redeemer and King.

Fraternally,
T. J. Barksdale.

Louisville, Ky.

Resolutions Passed by the Members of the First Baptist Church, Biloxi, Miss.

Whereas, Rev. W. A. Roper has been pastor of this, the First Baptist Church of Biloxi, for nearly two years, and

Whereas, we, the members of said church have found him to be a preacher worthy of the name, and

Whereas, we have found him to be a good pastor and a loyal friend, and

Whereas, he has tendered his resignation as pastor of said church to take effect the first of June next, and

Whereas, the church has voted unanimously not to accept his resignation, and

Whereas, he has stated that while he regrets very much indeed to sever his connection with the church that he is impelled by the ill health of his beloved wife to make a change:

Therefore, Be It Resolved, by the church that we regret exceedingly the conditions that force him to sever his connection with us, and that he will carry with him to the field in which he is to cast his lot our very best wishes and earnest prayers for the success of himself, family and those he is to serve.

Resolved, further, that we recommend him to the good graces of the people with whom he is soon to be associated and we bespeak for him and his the very best consideration and love such as a Baptist can bestow and give.

Resolved, further, that we desire it understood by the Baptist denomination, as well as all other denominations that Bro. Roper's utterances on the question of the morals of the coast, have been misunderstood and that he has been maligned in a manner such as is unwarranted.

Resolved, further, that the secretary of this church be instructed to send a copy of these resolutions to the Biloxi Daily Herald, the Times-Democrat and Picayune

of New Orleans and the Baptist Record at Jackson, Miss., with the request that said resolutions be published.

Adopted 4-18-09.

T. P. McCrory, Clerk.

A Plea With Evangelists.

I have warrant for this entreaty—not that of superior wisdom, nor that of unusual piety; but that of age, present-day observation, and of sincere appreciation of the great work they are doing.

I have been in the ministry above forty years—in close and fraternal sympathy with all preachers of the Gospel. As teacher I come now in contact one hour every day with more than one hundred young men, many of whom are ministerial students. In all good faith, I endeavor to teach and train them with yearning sympathy, a feeling close akin to parental affection. I plead mainly in their behalf.

My deep and abiding conviction is that it is unwise, unnecessary, unavailing and unbecoming in Christian evangelists to use foul and corrupting illustrations in their sermons, especially those of immoral and half-nude women. As a general rule, the young boy, especially if he be unclean in thought and life, will take in only the evil suggestion in the illustration. Refined Christian women, mothers and sisters, are disgusted, wounded and grieved.

A wise, devout, clean-mouthed evangelist preached above two weeks to a large congregation of citizens and students—young men and young women. His condemnation of sin was Biblical, searching, persistent, sometimes terrific, and covered all the vices. But he did not single out and gazette special immoralities of foul men and women. He laid the axe on at the root of the corrupt tree; the fruits withered, perished and fell off. The confession of sin, like that of David, went below the manifestations to the source of all evil, and cried out: "Create in me a clean heart, O God; and renew a right spirit within me." The influence of that meeting abides to this day as a sweet, pure and salutary power.

Another evangelist held a meeting in the same place, and preached to a similar audience. He filled the prelude of his sermons with illustrations of foul suggestion, generally about immoral men and women, married and unmarried, who were not present. One young boy said: that preacher puts more devilment in a boy's head than he would think of in a life time." A good woman, of long and varied experience, white and pure, said: "When I am compelled to hear any man use such illustrations I suspect, I cannot prevent the suspicion, that he has led an immoral life; he knows too much; his knowledge is so full and varied that one cannot escape the feeling that it is born of experience; I just

cannot have the respect for him that I wish to cherish for God's messengers; I shrink from him as a horse shies from an unseen but felt evil; I fear that he may fall into the pit again, and sincerely pray for his preservation."

Shall the preacher not condemn sin because some evil thinking person may retain only the foul suggestion? Is not the evil only to him who thinks evil, while to the pure all things are pure? Shall some oversensitive person prevent fidelity on the part of the preacher? Yes, indeed, he should condemn sin—reprove and rebuke. The contention is that he should not hold up to public view and elaborate special foul immoralities, which grieve good men and women, benumb innocent girlhood, shock and stain boyhood. The axe should be laid on, not at the limbs, but at the root—sin, and then the fruits, the sins, of the corrupt tree, will rot and fall off.

We should give heed to the entreaty of the spirit of holiness: "Let your speech be seasoned with salt." Do not be satisfied to throw out lumps of salt occasionally or frequently; but let your speech always and everywhere be seasoned, permeated, with salt—white, clean, tasteful, salutary words.

H. F. S.

Is There A Real Santa Claus?

The above question is what Bro. Nutt of Ackerman, Miss., endeavored to answer through the columns of The Record, and he answers it logically (1) by saying, First, "I do believe in the story of Santa Claus." Second, "There is a Santa Claus." "Third, 'Thank God he lives and lives forever.' That Bro. Nutt says or believes a thing would hardly be sufficient proof that it was true.

He said that I "was raised in Missouri;" that's a mistake, I was reared in Mississippi, the State that I love today, for among those hills my ancestors sleep.

While he claims that I am from Missouri and have to "be sighted," he fails to sight us to "some parts of the Bible that would have to be destroyed if we destroy the story of Santa Claus."

I am not denying that we might destroy "some works of (the) Dickens," the "fiction and the literature" he refers to, but I do believe the Old Book will be the same when the story of Santa Claus is no more. I believe in many things I have not seen. I believe in God. I believe in the Lord Jesus Christ. I believe in the Holy Spirit, I believe in an unseen heaven, an unseen hell, an unseen eternity but I do not believe in an unseen Santa Claus, and I do not wear "a long face" because I don't. In the darkness of the night we enjoy the stars that dimly light up our pathway, but when the sun rises they are eclipsed, we don't care for them while the sun shines.

So when I was a child there were some who told me this foolish story that gave my child's mind some pleasure, but did not "make glad forever" my life. As a larger boy, and up to my conversion I found all my pleasure in the things of this life, but when the Lord Jesus saved me and took possession of my life the story of Santa Claus with other frivolities of the world lost their charms and I don't have to believe in "Santa," nor preach him to be happy.

"There's nothing so precious as Jesus to me, Let the world with its follies be gone, I'm rich as can be since the Savior's with me I'm happy with Jesus alone."

Thank God we can find all that we need in the blessed Christ, and Bro. Nutt I don't go around with a long face, but can say:

Jesus is all the world to me, My life, my joy, my all;

He is my strength from day to day, without Him I would fall.

When I am sad, to Him I go, no other one can cheer me so;

When I am sad, He makes me glad, He's my Friend.

Jesus is all this world to me, and true to Him I'll be;

Oh, how could I this friend deny, when He's so true to me?

Following Him I know I'm right, keeping Him within my sight;

Following Him, by day and night, He's my Friend.

Jesus is all the world to me, I want no better friend;

I trust Him now, I'll trust Him when life's fleeting day shall end.

Beautiful life with such a friend; beautiful life that has no end;

Eternal life, eternal joy, He's my Friend. Yours behind the blood,

J. A. Bell.

Bradford, Tenn.

Berean Workers.

After a prolonged silence, I will again endeavor to give you a few happenings of the "Berean Workers." We are all just recuperating from the effects of an address and entertainment, in which, as far as I can learn, our Berean Workers did themselves estimably.

We had a social gathering this past week in the McComb First Baptist Church, on Tuesday, April 20, 1909. Bro. Holcomb, our wide awake pastor, introduced the first speaker for the evening, Bro. Gates, pastor of Laurel, Miss.

With excellent value and incomparable tact and knowing what the Berean Workers had in view, Bro. Gates brought to those assembled the true meaning of a reading room. For one hour with his interesting

talk, he held his audience rapt within his wonderful conception of what a reading room would mean to the young people of McComb City, especially the young boy who loafed upon the streets at night and idles away precious time, and at any other time.

After the speaker finished his address in the auditorium, we had a closing prayer and went to the basement where everybody had a good time. First, we had a ten minutes talk by Lawyer Mixon, our zealous and enthusiastic Sunday School teacher, and after he had brought forth to the people what the Berean Workers were doing, and expected to do; we had some splendid readings and music, which, I think was enjoyed by all present.

We also served refreshments free of charge, in which the Baraca's helped. People came in free and went out free. Our object was to let the people know what we were doing and what we expected to do. If we are successful in carrying out our plans and expectations, we will certainly have the reading room.

We would appreciate so much to hear from more of the young people in Mississippi. May the Lord continue to graciously bless you all in your work. We remain yours in the cause.

"Berean Workers,"

Lillian Ratliff, Secretary.

A Good Sunday School and B. Y. P. U.

Worker On the Field.

There are so few men who have taken time to prepare themselves for efficient and successful work in a Sunday School and B. Y. P. U. It has been my privilege to be intimately associated with Bro. Arthur Flake, Winona, Miss., for nearly five years as his pastor. There are certain elements of character which he possesses which make him pre-eminently a Sunday School and B. Y. P. U. worker.

He is a consecrated Christian. This would not mean much if there were not other things that make him a great success. He knows the duties of a Christian and comes nearer meeting all the demands than any man with whom it was ever my privilege to labor. Paramount to everything is his devotion to the great Master. Evidently he walks with Jesus. He has studied very closely, Sunday School and B. Y. P. U. methods and has constantly watched the working of these methods. Having the information he has put it into practice, so that he is able to talk of things that he knows can be done. He knows how to organize, grade and keep a school running, how to call all the people who can be enlisted in the study courses in the B. Y. P. U. His information coupled with his consecration makes him a success. The Sunday School Board has done a wise thing to lay hands on him and let his power and

usefulness be felt in a broader sphere. He mingles business with the Master's work, and looks for blessings to attend every effort. He is a wise manager of secular business. He knows how to conduct successfully a great mercantile undertaking. This gives him a leverage in the work of the Kingdom. Another great advantage he has over many men is the fact that he knows how to impart information so that others can get hold of it. His plans are easily understood and no methods of work presented are complicated.

He is worthy of every courtesy shown him. The work accomplished by him in Winona, Miss., where he has labored for fifteen years, is marvelous. The Sunday School and B. Y. P. U. in many respects are the best in the State. As his pastor I commend him to the confidence of the brotherhood everywhere.

Martin Ball.

Winona, Miss.

Brookhaven Summer Normal.

The Brookhaven Summer Normal begins June 8th and continues four weeks. This is one of the regular State Normals. Last summer we had the largest Normal in the State. The indications at present are that the attendance will be just as large if not even larger.

The Normal will be held at historic old Whitworth College. Dr. Cooper, president of Whitworth College, will have charge of the boarding facilities and he will see to it that the teachers who attend our Normal will have as good food as can be obtained anywhere for the same money.

The fine old shade trees with the inviting swings under them and the sodded campus will make it very pleasant for the teachers either when they wish to study or rest.

We have a corps of instructors second to none in the State. Some of the most experienced and successful teachers in the State have been secured, and every subject will be well handled. There will be classes in methods of teaching. Especial attention will be given to those who are preparing for examination.

We have a line of automobiles which will take anyone to any part of the town for 5c.

The people of Brookhaven are determined to see to it that every teacher attending our Normal will have a pleasant as well as a profitable time.

Any information concerning the Normal will be gladly given.

Address

T. P. Scott, Director.

Brookhaven, Miss.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Secretary of Central Committee.
Mrs. W. S. Smith, Meridian, President of Sunbeam Work.
Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

Thus everywhere we find our Suffering God.

And where He trod
May set our steps: the cross on calvary

Uplifted high
Beams on the martyr host, a beacon light
In open fight.

To the still wrestlings of the lonely heart

He doth impart
The virtue of His midnight agony,
When none was nigh,
Save God and one good angel to assuage
The tempest's rage.

"O Father! not by will but Thine be done"

So spake the Son.
Be this our charm, mellowing earth's ruder noise
Of griefs and joys;
That we may cling forever to Thy breast

Imperfect rest
—The Christian Year.

For COLIC and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the cold and restores normal conditions. It's liquid—effects immediately. 10c, 25c and 50c at drug stores.

"God's Children Are Gathering Home."

The Baptist women of Mississippi will sorrow with the beloved secretary of Woman's Missionary Union, Miss Edith Campbell Crane of Baltimore, Maryland, in the be-

reavement which has come to her in the death of her mother. Mrs. Crane retired on Saturday night, April 10, in good health, as her friends thought. On the morning of Easter, when they went to her room, she "was not, for God had taken her." Another one of our dear Christian workers passed away on Easter morning. Miss Clara Boyd, whom many of us knew and loved, has been summoned to her eternal home. The editor of this page appreciated her kindly interest in the work, and will sadly miss her articles for publication.

"God gives his beloved sleep."

"IT WEARS THE CROWN."
ROYALINE OIL FOR BURNS.
ROYALINE OIL FOR BRUISES.
ROYALINE OIL FOR PAINS.
ROYALINE OIL FOR WOUNDS.
ROYALINE OIL FOR COLIC.
ROYALINE OIL FOR DIARRHOEA.
ROYALINE OIL, CLEAN AND STRONG.
ROYALINE OIL FOR SORE THROAT.
ROYALINE OIL FOR SORE FEET.
ROYALINE OIL FOR SORE MOUTH.
ROYALINE OIL FOR HEADACHE.
ROYALINE OIL FOR RHEUMATISM.
ROYALINE OIL, NO GREASE, NO STAIN.
ROYALINE OIL THE BEST ANTISEPTIC.
10c, 25c, 50c. Druggists.

Rev. J. H. Jowett lately told a most pathetic story of a domestic servant who is a member of Carr's Lane, who was disturbed in her mind because she could do so little for her church and Master. "She only had one night out in a fortnight," said Mr. Jowett, "and that a Sunday, which," he said with warmth, "was a burning shame." She, however, told Mr. Jowett that she had thought of one way by which she could help. Every evening, when her people had finished with the evening paper, she took it up to her bedroom, and turning to the obituary notices, she prayed to her Lord for each family that had been bereaved! Mr. Jowett, with great beauty and tenderness dwelt on the service this domestic servant was doing, and said that doubtless many a family had received unexpected light in their dark days through her supplication on their behalf at the throne of grace.—Religious Herald.

Glimpses of the Training School.

Since you last had a look into our happy home, we have had one new member to join us—Miss Morring, of Alabama. Up to this time Alabama has had only one representative and you may be sure the newcomer received a warm welcome.

We are so glad to report at this time that two of our teachers, Misses Leachmann and Brown, both of whom have been quite sick, are entirely well again and about their duties.

Several messages came over the telephone informing us that we were to have a "surprise party."

It was to be on Friday evening, Feb. 5. The weather was cold and rainy but the "party" did not mind, because when Mrs. McLure opened the door to admit them, there they stood with faces beaming and happy. They brought radiant cheer with them. Yes, they were the dear young women of Parkland church, with their leader, Mrs. Creal, who is also the State Y. W. A. leader. Girls are only grown-up little girls, and soon there was such a chattering, laughing and talking you would hardly hear anywhere else. We were no longer strangers. Recitations, instrumental and vocal solos were given much to our amusement and enjoyment.

Suddenly several of the visiting young women disappeared into the hall and on returning, passed around the nicest candies, all home made, too. Missionary girls are no exception to other girls, for they are fond of sweet meats. The hour and a half spent with us was all too short. We want them to come again.

On every hand kind friends are showing love and appreciation for us and for our work. Since January first, boxes with all kinds of good things have been received from Carrollton, Valley Station, Carthage, Ill., and Columbia, Tenn. Several individual and private gifts have been received, too. We want you to know how much we thank you each and all for your ever thoughtful remembrance of us.

Pray for us continually, and as we go into homes where there is sadness and sorrow and where souls are sick of sin, God grant that we may bring joy into those homes, just as you have brought

"Ah-h-h!"

Here's something good! That is the greeting which

JELL-O



gets when time for dessert arrives. Nothing like it—nothing so good. It can be prepared in a minute.

Jell-O comes in 7 delightful fruit flavors. 10c. per package. Enough for 6 people. All grocers sell Jell-O. Beautifully Illustrated Recipe Book, free. Address, The Genesee Pure Food Co., Le Roy, N. Y.

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gladness into our happy hearts.
Floy White.

Cancer of the Breast.

The breast is the most frequent location for Cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skilfully treated. Dr. Bye, a noted Cancer specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested. Address: Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

Dropsy cured; quick relief; removes all swelling in 8 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. A. S. Green's Sons, Box 1, Atlanta, Georgia.

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This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address
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Edward Everett Hale Talks of Old Times.

Edward Everett Hale in Woman's Home Companion for May reminds us that he has seen the world progress from stage coach to airship. Dr. Hale enjoys nothing better than to tell how things were when he was a boy. Among other entertaining things in this particular article mentioned here, he says:

"Let us now tell of the annual journey to which we children in a large family looked back every year as to the great event of the year. My father's father and mother lived in Westhampton in Massachusetts, the town where he was born. We lived in Boston and the distance between us and Westhampton was about one hundred and ten miles. We children expected to make the journey every summer to see Westhampton, our grandfather and grandmother, our uncles, aunts and cousins. To compass this visit, an open carriage such as we then called a barouche came around to the house in Boston at 6 o'clock in the morning. Two trunks were fastened on it behind, or perhaps one trunk swung by straps from the hinder axle. On the back seat of this barouche sat my father and mother and one of the smaller of us children. On an opposite seat sat two, and on the higher driver's seat, with Fullan, sat one or two more.

"At Framingham, where we dined, and at Worcester, where we slept, we children reveled in the delights of country taverns. In those days we did not say much about 'hotels.' From Worcester, on the second day, we 'tried the adventure,' as Amadis would say, of a longer drive to Northampton. Those hills of Worcester county and Hampshire are not mole hills, and you will see that the horses did well if by night on the second day we were at Northampton. The next morning, ten miles more carried us to grandpapa's house.

"Today, if I chose to take the same journey, I should go to Northampton in two or three hours, more or less, and take the same charming drive to the dear old house in an hour more."

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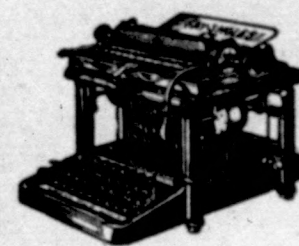
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Deaths.

Weatherly.

Berry Weatherly was born Aug. 19, 1874. Died Feb. 10, 1909, aged 34 years, 9 months, 27 days. Was married Dec. 22, 1898 to Miss Ella Holyfield, to them were born three children, all of whom survive him. Was a member of Stonewall Baptist Church. Professed faith in Christ early in life, and lived a Christian life till death. He died triumphant in the faith.

The church has lost one of her best members, the wife a devoted husband, the children a loving father. Weep not for he is not dead but sleepeth.

May God comfort the sorrowing.

His pastor,
J. O. Buckley.

Resolutions.

Whereas God in His infinite love and wisdom has seen fit to take from our midst our beloved member, Sister J. M. Stingly. Therefore be it resolved

1st. That we through this medium express our great loss, for we have lost one of our best and most earnest members.

2nd. Resolved that we do testify to her noble nature and Christian spirit, and that we feel though we have suffered such great loss, that our loss has been her gain.

3rd. Resolved that we do extend to the bereaved ones our deep sympathy and pray God to send them that comforter who alone can help us bear our sorrows.

4th. That we in this loss be submissive to the will of our Heavenly Father, who doeth all things well.

5th. That a copy of this be spread upon our minutes and one sent to the Baptist Record for publication.

Miss Clara Boyd.

On April 11, 1909, the pure spirit of this noble Christian woman disrobed itself of all that was mortal, and winged its flight to the arms of the Father and nestles in His bosom. Her unselfish devotion to His cause, there was a prophecy of the unalloyed bliss and ecstasy which are now af-

forded her in the sweet companionship of her Lord. She was intelligent, pious and consecrated. She was, therefore, well equipped for efficient service. Hence among other activities she did considerable writing for the newspapers, especially The Baptist Record, her own paper, which she loved and supported loyally. She was often honored in Christian work by her sisters, being at her death vice president for Woman's Work in Rankin County Association. Her devotion to her brother, mother and two nieces who survive her, was beautiful and touching, and theirs was equally so to her. Since the death of the aunt, these nieces have located in Jackson, to make the last days of the aged grandmother as bright and happy as human love and help can make them.

All of her friends cherish her memory, and in their grief and tears resolve to emulate her noble virtues. The editor of The Baptist Record will miss her vivacious and gracious spirit from its list of contributors.

We offer sincere condolence to the bereaved ones, and commend them to her God, as their all-sufficiency in every emergency, and exhort them to follow her as she followed Jesus, till they shall all be re-united in the resurrection morn.

And Build Up the System To Drive Out Malaria

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. See.

Mrs. Amie Longino.

On the afternoon of March fifteenth, God called from our midst one whom we loved and whose influence and character will exist with time. They are few who can equal, and none who can surpass her as an instructor in the home; she was firm and ready to advise in all things.

Even though in her seventy-first year and weak in this carnal life, she was an instrument in God's hands.

As the shadow of death gathered over her, she told her husband, though they had long walked together the time had come for her to pass through the valley of the shadow of death, and asking the family to meet her over the river, the spirit of Mrs.

Amie Longino quietly and peacefully passed away from earth and earthly things to adorn the life eternal.

Virgie Bethea.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Dr. Jno. H. Sweany.

In the death of Dr. Jno. H. Sweany on March the 27th Durant lost a faithful citizen and competent physician; our church lost a liberal supporter and a great number of people lost a trusted and true friend.

The pastor being away Bro. H. E. Dana conducted the service in the presence of one of the largest crowds that ever gathered in Durant on such an occasion.

May the Comforter sent from God be with the loved ones.

Luther Holcomb, Pastor.

Durant, Miss.

MARRIED.

Haman-Hayden.

At her father's home, Leaned, Miss., Sunday, April 11, 1909, Miss Weenona V. Haman to Mr. A. V. Hayden, of Natchez, her father officiating. Rich blessings attend them.

P. A. Haman.

Stopover at Nashville.

In their arrangements for tickets to Louisville during the Convention the L. & N. Railroad and the N. C. & St. L. Railway have both made arrangements so that tickets purchased via Nashville will allow stopover both at Nashville and at Murfreesboro, thirty miles southeast of Nashville. This last is done for the advantage of any persons wishing to do so can visit the new and handsome Baptist Woman's College at that place. I earnestly hope that brethren making the trip to the Convention will find opportunity to stop at Nashville and give us a call at the Baptist Publishing House. A visit from them and a kindly word will be a greeting to us that will serve as inspiration. There is indication that we shall have a great session of the

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE AND OTHER PAINS

25 Doses 25 CENTS.

125 Doses \$1.

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

Convention. May the Lord give us His presence in much power for the advancement of His cause.

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Import Japanese White Oak for Railroad Cross-Ties.

The growing scarcity of American timber suitable for railroad ties has induced one of the largest Japanese importing companies to introduce Japanese white oak as a desirable foreign species to take the place of the American oak, for railroad purposes. Several of the western roads have already purchased a large quantity of the Japanese white oak to be used in replacing worn out ties along their rights of way.

The increasing cost of all railroad ties has naturally led the railroad companies to desire to prolong the life of the species of wood used, by preservative methods, and only recently an application was made to the United States Forest Service to conduct experiments at their Berkeley timber testing station to determine the value and life of the Japanese oak timber when properly treated.

This application brought up the interesting point as to whether or not the Forest Service would be allowed to undertake experiments with foreign species of timber, inasmuch as the act under which these experiments are carried on specifically requires that only American grown timbers shall be treated. The Forest Service found it necessary, owing to pressure of other work, to decline to undertake this experiment, and therefore this point was not considered. It is estimated that there is a large supply of this white oak in Japan and should its use for railroad purposes prove satisfactory, it is probable that a large market will be created for it in this country.

Pastor H. M. King says: "A word about our meeting just closed. Bro. Luther Holcomb did the preaching, it was sound and strong, backed up by a godly life, and consistent walk, God honored it not so much in a great ingathering as in building up the weak places, and in laying foundations for future work. Seven or eight stand approved for baptism. The prayers of the Macon Baptist Church shall accompany our brother wherever he goes."

YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, all very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.



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Grenada, Miss.,	14.95
Sardis, Miss.,	14.95

Tickets on sale May 10, 11, 12 and 13. Limited to leave Louisville not later than May 22, 1909 except extension to June 11, 1909, may be secured by deposit of ticket and payment of \$1 fee.

A special tourist sleeper and first class coach for the Baptists will leave Jackson, Miss., at 2:25 p. m. on Tuesday, May 11th arriving Louisville 7:50 the next morning. Double berth (accommodating two persons) rate \$2.25. Requests for berths should be sent in as soon as possible.

For further information address

R. D. Owen,
Ticket Agent, Jackson, Miss.

A. S. Haines,
D. P. A., Jackson, Miss.

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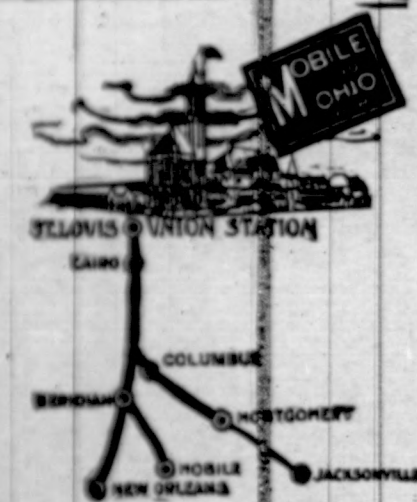
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GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truly testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your Druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.



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The Tiger and the Boy.

Our boys are our hope, how we love them, and how we want them to be noble, manly and true! We are willing to toil and suffer, if need be, to give them a chance in the world.

Wherever the blind tiger is abroad in the land, our boys are in danger. That dear, innocent, bright and hopeful boy of yours is in danger when the tiger crouches near his pathway.

He is in danger of becoming addicted to intoxicating drinks. There is a charm to the boyish imagination in the cunning secrecy with which the business is done. He is drawn into the scheme and begins to drink, it grows upon him, he goes down step by step, and finally becomes a drunken wreck, a blighted specimen of hopeless humanity. And that was once your own pure, promising boy. He is now the workmanship of the blind tiger.

Through the tiger the boy is liable to become a gambler, the two go together, and almost sure to infest the same place. A bottle of liquor and a pack of cards, or dice, are boon companions, and the gambling habit is ruinous to the moral character, business integrity, and worthy citizenship of its victims. The boy in your home is in danger of this terrible malady because the tiger is in your midst, keeping a school of infamy.

Your boy is in danger of becoming a false swearer because of the presence of this iniquity near you. He is so easily taken into the confidence of this secret service villain and honor bound to keep the secret, that he purjures himself to keep the compact. He fails to realize that he is in compact with the devil until self-respect is gone, honor blighted, and he, with a murdered conscience becomes a liar of the lowest grade. And what a ruin of possible manhood was here! That same wretch was once your promising boy. What a fall was that! But that sort of thing will go on as long as the tiger roams

our land unhindered in his work. The boy is liable to fall in with the tiger and his companions, and become the consort of the basest element in society, and so become fit for a life of criminality, devoid of the higher sense of honor and uprightness.

I appeal to your father heart, let us put down this hideous evil in our midst. It is tiger heart against father heart. Which shall decide the destiny of our boys?

If we are ever going to strike for our homes in defense against this curse, now is the time. Court is at hand, let us plead for the protection of the law. Let every citizen of Silver Creek go to court, and let us see that this blot on our town is wiped off. A united effort will save the situation. Shall we give it? Is it worth the trouble and expense involved? I see a beautiful vision rising before me. It is Silver Creek rebuilt with handsome brick structures, prosperous business within them, a happy and contented citizenship, a well equipped school, where the children enjoy the best advantages, Sunday schools and churches thronged with happy, devout men, women and children. A town free from blind tigers, gambling and dissipation. Shall we have it? It is ours for the effort, united, determined, and prolonged.—J. P. Williams in Silver Creek Star.

Hygienic Floor Coverings.

While the strictly hygienic floor is the bare, smooth one, easily washed every day, a floor covered with matting is far easier to keep clean. The most healthful floor covering is a large rug for the center of the room, as they leave the edge of the floor bare, and they can be wiped up frequently, and all dust that collects in the corner and sides of the room is easily removed, and since the germ theory has become an acknowledged part of every day education, a floor covered with a soiled carpet is now regarded as very unsanitary.

Linoleum is a thoroughly hygienic floor covering, and espe-

cially desirable for kitchens, dining rooms and bath rooms as it is easily kept clean, but any floor covering should be kept as free from dust as possible, as dust in carpets is a constant menace to the health of the family and especially to the one who sweeps the room. Carpets and rugs can be kept clean and free from dust by just sweeping them thoroughly and then going over them with a cloth wrung out of warm water to which a tablespoonful of borax has been added and there is nothing better for keeping matting bright and fresh looking than warm salt water in which a little borax is dissolved. A carpet that is very soiled should be cleaned with hot borax suds as the borax softens the water and purifies and disinfects, and no matter how old and worn a carpet may be it can be kept in a sanitary condition by giving it a good washing. If a carpet is very soiled or has been used in a room where a person has been sick with an infectious disease, it should be ripped apart and, then one breadth at a time put in hot suds and then run through a good washing machine.

It needs but a small amount of common sense to see that if carpets must continue, a thing greatly to be deprecated, they should be kept as free from dust as possible, for the dust that rises when sweeping may contain germs of some dangerous disease.

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Some Boys Not Allowed Enough Money.

It is often the case, especially among farmers, that the growing boy never sees any money of his own excepting on rare occasions like the Fourth of July and Christmas, and then he regards his shining quarter as an object of curiosity and scarcely knows how to spend it. Often, in a case like this, it is found that the father is looking upon his son as a kind of investment to be made as profitable as possible. "This boy's time belongs to me. I am at considerable expense for his board and clothes and winter schooling, and I have a right to require him to do all he can in return. I had very little spending money during my boyhood." This is, in substance, the sentiment expressed by a prosperous farmer. The boy was being exploited for the sake of the farm and not the farm for the sake of the boy, as the case should have been.

Another false position is that often taken by the teacher who tries to inculcate the sentiment that money-making is not an important affair of what she conceives to be the better life. Accordingly she neglects at opportune times the discussion of practical business affairs before the school. The boy may go through the school ranking high in his text-book work and yet have little or no instruction in these practical matters of equal importance. It is certainly somebody's business to impart this knowledge, and unless it is done this same "smart boy" may be woefully lacking in what we may call money sense. It seems reasonable that teachers be held responsible for a part of this important work.

How Small Boys May Earn Money

This inquiry has shown that almost any parent that is willing and thoughtful and reasonably attentive to the matter may assist the boy to find ways whereby to earn a small income. But the effort must be persistent. It is not enough to tell the boy what he ought to do. It is at first necessary to find reasonable tasks for him and then hold him to his duty till he acquires something of a habit and a fondness for work. And then it is not so much a question of amount earned as it is one of imbuing the lad with

the spirit of industry and frugality. As little as ten cents a week actually earned may be a sufficient beginning for a seven-year-old. Select some little task that will be useful to him as a personal habit or that is helpful to some one else, and see that he performs it regularly and punctually. Many of those questioned have found it practicable to pay the child for a while for performing some simple personal duty, such as combing his hair at stated times, putting his things in order, without prompting, at bed time, and attending school regularly and punctually. As soon as one desirable habit is acquired, snift the reward to another. Then there are always available such practical tasks as running errands, carrying in kindling, and doing other light chores. In cases where the mother does her own house work there are many practical reasons why the boy should be taught to assist in this matter. Heavier duties are to be assigned with the advancement of age; but "let the beginning of this important instruction date from the time the lad is old enough to count money," says a father. If the ordinary father will show the same interest in training his son in these practical subjects that he does in training his carriage horse to drive or in preparing his live stock or merchandise stock for the market, then the boy will grow surprisingly in grace and morals and thrift.

"I never gave one of my boys a cent," said a father who was

successful in this home training. "From childhood, under my guidance, they always earned all they got and thus learned to know the value of it." "My fifteen-year-old boy is a spendthrift," said another. "It simply is not in him to save, although I have been trying for three years to teach him this lesson." Inquiry into this case brought out the fact that up to his twelfth year his boy had been thoroughly indulged in all the habits of the spendthrift. The father was merely reaping a harvest from seed sown by his own carelessness.

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For Christ in the Home.

"It will sweep through the churches of America just as the Christian Endeavor did a generation ago," is the way one pastor put his opinion of the Family Altar League. And the letters which have come pouring into the headquarters of the League from all parts of the country have expressed the same enthusiastic faith in the new organization, which is now only in the seventh month of its existence.

The League was organized and inaugurated in the autumn of 1908 by Rev. William Edward Biederwolf, the Indiana evangelist, on whom has grown the conviction that the Church must get back to the simpler devotional life if it was to retain its spiritual power, and that the home must again be recognized as the bulwark of the Christian faith. The founder and the other workers interested, felt that such a conviction was general among earnest, thinking Christians, and that the League would be welcomed, but they were entirely unprepared for the flood of approval and endorsement that burst upon them as soon as the undertaking was made public.

There is no doubt that the Family Altar League has come to stay, for it is filling a breach where help has sorely been needed. Already thousands of family altars have been established because of it, and its influence and work is growing every day. Pastors see in it a means of awakening the spiritual life of their churches, and most of the requests for covenant cards are from the ministers, although the laity is not slow to join in the work. One of the prominent pastors of New Orleans in ordering cards for his people, says, "Already I feel under lasting obligation to the brethren who, under God, originated this movement. I am sure that many of our serious church problems will be solved by the cultivation of the religious life in the home."

Covenant cards will be sent free to anyone on application at the headquarters of the League at 602 Lakeside Building, Chicago, and to everyone who takes the covenant a beautiful four-color wall-card certificate of membership is sent free of cost. The wall-card is a product of artists in Germany and America, and is truly a thing of art, worthy to hang on the wall of any home. Requests have come in for over thirty thousand covenant cards, and they have gone to every State in the Union, and to foreign lands. The actual cost of the cards including mailing is twenty-six cents a hundred, and if those ordering cards desire to bear all or a part of the expense it will be appreciated, but in any case, orders will be promptly filled.

The cards are being used in the famous Water Street Mission in New York City, and their missionary says, "We urge the erection of the family altar in the wrecked home that has become rebuilt by grace divine, and also in the homes of the 'newly-wed.' God bless the work."

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to read HEDERMAN BROS. ad. on page 11 in this issue.

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